JUDICIUM & DECRETUM

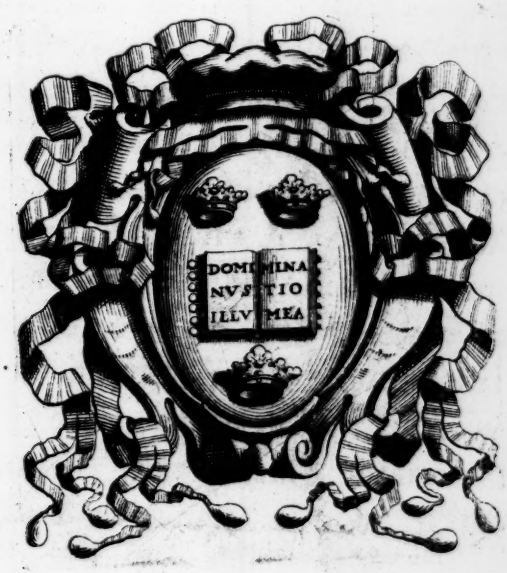
Universitatis Oxoniensis

Latum in Convocatione habita

Augusti. 19. *Anno Dom.* 1690.

Contra Propositiones quasdam impias, & hæreticas, exscriptas & citatas ex Libello quodam infami haud ita pridem intra dictam Academiam perfidè Typis mandato, ac divulgato, Cui Titulus est, *The Naked Gospel.*

Quæ præcipua Fidei nostræ Mysteria in Ecclesia Catholica, ac speciatim Anglicana, semper retenta & conservata impugnant, ac labefactant.



OXONII
E THEATRO SHELDONIANO *Anno* 1690.

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JONATHAN EDWARDS

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JUDICIUM & DECRETUM UNIVERSITATIS OXONIENSIS,

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Aug. 19. *An.* 1690.

CUM haud ita pridem prodierit infamis quidam Libellus, cui Titulus eſt, The Naked Goſpel: *qui tamen ſub ſpecioſo iſto Titulo Fidem primævam Sanctis ſemel traditam convellit, præcipua Religionis noſtræ Myſteria labefactat, eumque ipſum, qui nos emit, Dominum Jeſum Chriſtum, qui eſt Deus in ſecula benedictus, non ſolum abnegat, ſed oſtentui habet: Cumque Libellum hunc, ad æternas tenebras damnandum, inaudita quadam perfidiâ Typis mandatum intra hanc Univerſitatem in lucem emiſſum, nuper conſtiterit: Itaque ad honorem Sanctæ & Individuæ Trinitatis, & ad Catholicæ Doctrinæ Veritatem in Eccleſia conſervandam, porro ad tuendam, quantum in nobis eſt, Academiæ famam & Exiſtimationem, quam integram illæſamque omni ſtudio conſervari cupimus: Nos Vicecancellarius, Doctores, Procuratores, Magiſtri Regentes & non Regentes, in ſrequenti Convocationis Senatu, Decimo nono die Menſis Auguſti An. Dom.* 1690. *more locoque conſuetis convocati, prælectis quibuſdam Propoſitionibus in prædicto Libro contentis, quas exſcribi atque infra recitari curavimus: communibus ſuffragiis & unanimi omnium conſenſu & aſſenſu Decrevimus in hunc modum.*

1 PRoposítiones eas omnes & ſingulas, (*aliaſque eodem ſpectantes brevitatis ſtudio prætermiſſas*) *tanquam falſas, & impias, in Chriſtianam Religionem, & in Eccleſiam præcipue Anglicanam contumelioſas, damnamus; pleraſque inſuper hæreticas eſſe decerni-*

mus & declaramus: Utpote quæ Sacræ Scripturæ, Fideique Catholicæ per cuncta retro Secula ab omnibus ubique terrarum Chriſtianis Orthodoxis, a naſcentis Eccleſiæ primordiis in hunc uſque diem receptæ, & inviolabiliter conſervatæ, contrariantur, quæque Decretis Conciliorum, ſpeciatim Nicæni, omnium quæ unquam extiterunt longe Celeberrimi, omnique fide & acceptatione digniſſimi, repugnant: quæ Patrum denique Scriptis adverſantur, præſertim S. Athanaſii, cujus in tuenda Chriſti cauſa fides atque patientia ſine exemplo maxima, ubicunque prædicatum fuerit Evangelium, in memoriam ejus celebrabitur.

Porro a prædicti infamis Libri Lectione, aliorumque ejuſdem generis, qui damnatas olim Hæreſes quaſi ab Orco nuper revocarunt, Togatos omnes arcemus, ſub pœna Juris: ſimul præcipientes, & firmiter injungentes omnibus & ſingulis Prælectoribus, Tutoribus, Catechiſtis, aliiſque quibus Academicæ Juventutis Inſtitutio concredita eſt, ut Curæ & fidei ſuæ Commiſſos ſedulo inſtruant & ſtabiliant in Primario iſto, ac proinde neceſſario Fidei noſtræ Articulo, utpote cui tanquam Baſi ac Fundamento cæteri omnes innituntur; Quo docemur credere ac profiteri, Unum eſſe Vivum & Verum Deum, atque in Unitate hujus Naturæ Tres eſſe Perſonas ejuſdem Eſſentiæ Potentiæ ac Æternitatis, Patrem, Filium, ac Spiritum Sanctum.

Denique ſupra nominatum infamem Librum in Area Scholarum noſtrarum, manu infami comburendum decernimus.

Pref. That Mahomet profeſt all the Articles of the Chriſtian Faith.

Whether Mahomet or Chriſtian Doctors have more corrupted the Goſpel, is not ſo plain by the light of Scripture, as it is by that of Experience, that the later gave occaſion, Encouragement and Advantage to the former. For when by nice and hot diſputes, (eſpecially concerning the Second and Third Perſons of the Trinity) the minds of the whole People had bin

long

long confounded, and by the then late Eſtabliſhment of Image-worſhip, the Scandal was encreaſed, ſo that to vulgar underſtandings the Doctrine of the Trinity appeared no leſs guilty of Polytheiſm, then that of Image-worſhip did of Idolatry ——Then was there a tempting oportunity offered to the Impoſtor, and he laid hold on it, to ſet up himſelf for a Reformer of ſuch corruptions, as were both too groſs to be Juſtified, and too viſible to be denyed.

Cap. 7. *pag.* 40. The great Queſtion concerning the Godhead of Chriſt is, 1. Impertinent to our Lords deſign. 2. Fruitleſs to the Contemplators own purpoſe. 3. Dangerous.

Cap. 8 *pag.* 46. Two Evangeliſts trace our Lords Genealogy; but as they derive it not from his real but ſuppoſed Father, ſo do they take two ſeveral ways, not to ſatisfie but to amuſe us. What is this but to admoniſh us againſt Curioſity? The Pedigree of his Fleſh might eaſily have bin, either cleared or unmentioned; Had the Evangeliſts bin wholly ſilent concerning it, We had leſs woudred; but that they ſhould profeſs to inſtruct us, yet doubly diſappoint us; firſt by deriving it from a wrong Father, and then by diſtracting us between two ways; what is this but to verify the Prophets deſcription, *Who ſhall declare his Generation?* and what doth this ſo carefull concealment of his Generation according to his Humane Nature ſignify more plainly, than a warning againſt ſearching after the Eternal Generation of his Divinity? If it were needleſs (and therefore left impoſſible) to prove him derived from *David*, which was one of his moſt revealed Characters; How can it be otherwiſe, to underſtand that Generation of his, which muſt needs be ſo much the more above our Underſtanding, as the Nature of God is above our own.

Pag. 48. And might not a Heathen at this rate juſtify Polytheiſm, provided his Gods diſagreed not among themſelves? The Schoolmen therefore will not ſtand to this State of the queſtion, but diſtinguiſh between *Perſon* and *ſuppoſitum rationale*; which (yet) they cannot ſo do, as to ſatisfy themſelves, and therefore ſhelter themſelves in their impregnable Fort, *Myſtery*, and thence thunder upon the Adverſaries both of this, and of another no leſs beloved *Myſtery*. For they make this their Chief argument for Tranſubſtantiation; That ſince the Scripture is no leſs expreſs for the One than the Other, and the Contradictions no leſs groſs in the One than

in the Other; therefore we muſt embrace the one as well as the other.

To this Objection of the *Romaniſts*, and to others of the *Unitaries*, we have found an Anſwer, That we muſt not infer from our Own Nature to God's; for that Ours is finite, and God's is infinite; Three Perſons among Us are Three Men, becauſe they agree in one Common Nature; but the Divine Nature is not a Common One, but a Singular; and therefore Three Perſons do not make Three Gods. If you underſtand not this, you muſt not wonder, or at leaſt you muſt not Gainſay it; for it is a Myſtery, which Reaſon may not pretend to fathom.

Pag. 51. Thus have we pointed (and only pointed) at ſome of the many intangling Queſtions, which puzzeled, and divided the ſubtileſt Wits of ſeveral Ages, and were at laſt decided by no other Evidence, but of Imperial and Papal authority; ſufficient to ſilence diſputes, but not ſtabliſh truth. And who is he that is not diſcouraged from giving a Confident aſſent to what is this way obtruded upon his Belief.

Cap. 9. *pag.* 53. I. There is danger of Blaſphemy in Examining the *Silly* Queſtion (*as he calls it*) concerning the Eternity of the Godhead of Chriſt.

This is a ſecond danger, That we have *no firm ground* to go upon. ——

Pag. 54. The only advantage of the Catholicks is long Poſſeſſion, and that after Sentence —— They have indeed ſo handled matters, as to hide much, and varniſh all; yet even ſo, we may pick out enough to juſtify an Appeal, by obſerving how that Poſſeſſion was firſt obtained, then continued, and at laſt ſetled —— The ſentence which firſt determined the Controverſy [*in the Council of Nice*] was not by the merit of the Cauſe, but Intereſt of the Parties.

Pag. 56. This long and miſchevous Controverſy was at laſt ſetled by *Theodoſius*; who having received his Inſtructions and Baptiſm from a Conſubſtantialiſt, required all his Subjects to conform to that Religion, which *Peter* the Prince of the Apoſtles from the beginning had delivered to the Romans, and which at that time *Damaſus* Biſhop of *Rome*, and *Peter* Biſhop of *Alexandria* held; and that Church only ſhould be eſteemed Catholick which worſhiped the Divine Trinity with equal Honour; and thoſe which held the other ſhould be called Hereticks, made Infamous, and Puniſhed.

This

This therefore we may call ſetling the Controverſy; becauſe thenceforth all ſucceeding Emperors, and Biſhops wrote after this Copy, and both the Parties have ever worn theſe Titles, which the Emperor by his Imperial power, as the unqueſtionable Fountain of Honor, was pleaſed to beſtow upon them. —Behold now the Ground upon which one of our Fundamental Articles of Faith is Built; behold the Juſtice of that plea, which from ſuch a Poſſeſſion would preſcribe to our Belief.

Pag. 57. *of the Interpolated Edition.* What more ridiculouſly ſilly than to build ſo weighty a Doctrine upon Implicit Faith in two Biſhops, partial to their own Sees, whereof the One gave it Birth, and the Other, Maintenance: and what more odious than to perſecute as Hereticks and Malefactors, all ſuch as ſhould refuſe to be ſo groſsly impoſed upon.

Pag. 57. *of the firſt Edition.* Certainly whoever ſhall carefully obſerve how the now eſtabliſhed Doctrine was from firſt to laſt advanced by groſs partiality of the moſt guilty kind, and at laſt impoſed by a Novice *Emperor*, upon Implicit Faith of two Biſhops, of whoſe Sees, the one brought it into the World, and the other maintain'd it, and a new coin'd Tradition lately obtruded by the guiltier of thoſe Sees, but unpleaded, becauſe unheard of in thoſe former, long and miſerable times, which it might, and ought to have delivered from the Convulſions they ſuffered: Whoever, I ſay, ſhall Carefully obſerve this, and withall what foul tricks the Church of Rome uſed in the Weſt, and with what ill Succeſs in the Eaſt, whoſe Churches did at laſt more Univerſally embrace Arrius's opinion, than at firſt they condemned it; may be tempted to number the Athanaſian, among the Roman Doctrines, and cannot but think it fairly dealt with, if (its boaſted Poſſeſſion pardoned) it be left upon the ſame level with the Arrian, equally unworthy not only of our Faith, but of our Study.

Pag. 57. If further we conſider (what the Hiſtorian expreſly declareth) that at the riſe of this Controverſy, moſt of the Biſhops underſtood not it's meaning, we cannot think it neceſſary to Salvation, that every private Chriſtian ſhould believe that as an Article of Faith, which the beſt ages of the Church thought not worth knowing. —[*This upon ſecond thoughts is thus expreſs'd in a* 2*d Edition.* An opinion which ſo many *wiſe and good* Men as lived within 300 years

after Christ, were so far from believing matter of *Faith*, that they did not receive it as matter of *Certainty*, nor perhaps of *Credibility*. *pag.* 59.]

Pag. 58. The Athanasians abhor Polytheism, no less than do the Arrians. If their Positions seem to infer it, they deny the consequence; if this contradict the rules of reasoning, they avow it; for they allow Reason no hearing in Mysteries of Faith: if this make them Hereticks, it is not in Religion, but in Logick.

On the other side the Arrians profess to believe of Christ whatever himself, or his Apostles have spoken; and where one expression in Scripture seemeth to contradict another, they take such a Course to reconcile them, as the Laws and Customs of all the World direct. It is very frequent for Rhetorick to exceed, but never to diminish the Grammatical Character of a Person, whose honour the Writer professeth to advance: and upon this account they think it more reasonable, that those Expressions which exalt our Saviors Person to an Equality with the Father, should stoop to those which speak him Inferior; than that those which speak him Inferior should be strained up to those which speak him Equal. And however, this is the safer Way; since it will lead us to such a Belief, as will suffice for that end, for whose sake alone Belief it self is required.

Pag. 70 *To this Question*, Whether any promise of God does necessarily import a restitution of the same numerical matter?

He answers, That the Words of St. Paul; *Thou fool, that which thou sowest &c.* plainly deny the Resurrection of the same numerical particles.

P. 71. *To another Question*, Whether it be more honorable to God, and more serviceable to the design of the Gospel, that we believe the Contrary?

He answers, That it is the same, as to ask, Whether it be more honorable to salve all his Perfections, or to robb one that we may cloath the other.

F I N I S.

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